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Missionary Society



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THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

THE latest letters received from our friend the REV. WILLIAM ELLIS, dated respectively, November 29th and December 16th, continue to afford the most delightful and conclusive evidence of the progress of Christ's kingdom in MADAGASCAR. The congregations which assemble every Sabbath in the capital, the thirst of the people for Divine instruction, and the avidity with which they seize every means of improvement, are most satisfactory; and God graciously accompanies the word preached with the power of His Holy Spirit, so that the Churches are strengthened and numbers are added to their fellowship.

But it will be seen also, from the following extracts, that the Word of the Lord has free course throughout the central province of IMERINA. In its ancient capital of AMBOHIMANGA, and in various populous districts, MR. ELLIS and his junior associates have already been invited to preach to congregations of native Christians—a request with which they have gladly complied. It is true indeed, that, in one instance, that of ITASY, the spirit of persecution put forth its strength; but the wisdom and firmness of the King in enforcing the law for universal freedom of worship, must go far to prevent a repetition of these outrages.

Mr. Ellis bears repeated testimony to the vigour with which the newly arrived missionaries have entered on the study of the native language; and this, indeed, is evident from their success; for we find that Messrs. TOY, DUFFUS, and COUSINS are already able to take part in conducting the public worship of the sanctuary. We are delighted with these early efforts, not only as they indicate the diligence and ability of our Brethren, but as they afford reason to conclude that the acquisition of the vernacular, with the facilities of dictionaries, grammars, &c., is not comparatively of difficult attainment.

From the prevalent distress in the cotton districts of England, Mr. Ellis expresses apprehension that the appeal for MEMORIAL CHURCHES in the

capital might prove unsuccessful; but his fears have ere this been dissipated, as he has been instructed to *commence* the work, and authorized to draw upon our treasurer for the needful expenditure.

Our friend also expresses the necessity for MORE LABOURERS, and suggests a half-indulged hope that *two* more might be sent out. He will therefore be gratified with the intelligence which has reached him, that he may expect *four* in the course of the ensuing summer.

The kindness of the King is unabated, and he has formally conveyed, by written documents, signed with his own hand, to the Native Protestant Christians and Missionaries connected with the London Missionary Society, the several sites for the *Memorial Churches*, and also different buildings for a *Chief School, Hospital, Printing Office, &c.*, the claims of individuals, which were but inconsiderable, for their interest in these buildings, having been equitably discharged by Mr. Ellis on behalf of the Society.

“Antananarivo, Nov. 29th, 1862.

“MY DEAR BROTHER,—This is probably the last opportunity that I shall have of sending until the spring of next year, if the letters we send down now are not too late for this season.

“During the week before I despatched my last packet, several Christians from Ambohimanga, a town twelve or fourteen miles to the north of this, and the ancient capital of the kingdom, came to invite our assistance in introducing Christian education and the public worship of God, in that important place. It was considered the stronghold of idolatry and of the superstition of the country, having been the hereditary domain of the most powerful and determined advocates of the system which supported sorcery, astrology, the tangena, and all the other sources of intimidation and oppression which belong to the past of Madagascar. The natives had also declared that neither the white man nor his worship should ever enter Ambohimanga. The Christians from that place, and some of the principal Christians here, represented that it would effectually open the way of access for the gospel if the King would give them a place for a chapel and school-house, and if I would pay them a visit. On my application, the King liberally gave them an excellent site for chapel and school, expressed his approval of my visiting the place to preach to the people, and directed one of his officers to accompany me, to inform the authorities that I came with his entire approval, and that he relied on their loyalty for my friendly reception, and the uninterrupted observance of Christian worship by those who might accompany me, as well as by the Christian residents in the place.

“Setting out by daybreak, we reached the foot of the high granite mountain on which the town is built, by eight o'clock in the morning of the 16th instant, and halted before the gate, outside of which the local authorities had drawn up their soldiers. The officers with us delivered to them the King's message, to which they replied, expressing their loyalty to the King, their readiness to comply with his wishes, and the pleasure it afforded them to welcome his friends, inviting us to enter. In obedience to orders, the soldiers withdrew the crossed bayonets which had barred the entrance, and the authorities and soldiers marched first. I was directed to go next in my palanquin, and the officers and Christians who had accompanied me from the capital followed. As soon as the latter emerged from the stone gateway in the

inside they commenced a Christian hymn; and thus the heathen authorities and soldiers, with the music of the drum, and the Christians with their song of praise to God, proceeded up the steep and stony path to the centre of the town, where the officers had another saluting, &c., while we were led to the house in which the Christians, exceeding two hundred in number, were also singing the praises of God. The crowd that attended us and surrounded the house rendered entrance difficult, but we found the walls of the interior covered with mats, the people seated on the matted floor, and we took our seats on some chairs in front of a table near the window. Andriambelo, an excellent native preacher, gave an exceedingly appropriate address to the Christians within, and the heathen outside the building, from 1 Peter ii. 17, as exhibiting the basis of Christian character, and the rule of Christian life. We adjourned for refreshment and met again, when I gave a brief plain exposition of the parable of the prodigal son, as illustrating the character, patience, and unchanging love of God to erring and alienated men. When we left the house the authorities met us with a present of poultry, rice, &c., which we left for the Christians, who, with the authorities, accompanied us to the bottom of the hill, from which it had been said we should be driven with stones, where we took leave and proceeded to the village of Fenoarivo, six miles distant, where we found a congregation of 300 persons assembled in a newly erected village chapel. We entered, and joined their devotions, and my companion Andriambelo addressed them on their privileges and encouragements; and after commending them to the care and blessing of the Great Head of the Church, we resumed our journey homeward. My native companions were overcome with joy at the successful issue of our efforts, and said that as Ambohimanga, the hereditary domain of the late Sovereign and her chief adherents, the firmest supporters of the superstitions of their country, and the most formidable opponents of the Christians, had been opened to the gospel, no other place in Imerina would remain closed. One of the preachers from the capital has visited the place every Sunday since, and the good work seems to be extending very satisfactorily among the people.

“On the same day, Mr. Cousins, in compliance with the wishes of the people, and accompanied by some chiefs and Christians, visited Imerinamandroso, a large village to the west of Ambohimanga, and preached, in company with native preachers from the capital, at the opening of a new place of worship there, under most encouraging circumstances. So rapid is the growth of Christianity in the important villages of Imerina, that, if we did not fear the resources of the Society would be unequal to the growing demands of Madagascar, we should beg you to send out one or two additional preachers next good season, to visit monthly all the large villages of the provinces, directing and supporting the native pastors, under whose care churches might now be formed, had we suitable persons to place over them. In short, to whatever department of the work, and in whichever direction we look, the preparations of the Lord for the conversion of the people to Himself, are advancing faster than we, with our utmost endeavours, can keep pace.

“We last week submitted to the Churches our ideas on the basis and framework of Christian Churches according to the law of Christ and the teachings of the New Testament. These are now the subjects of prayerful attention and great deliberation among themselves, and will be, we apprehend, for some time to come; but we hope the Great Shepherd and Bishop of souls will guide all to the best result.

We have experienced more difficulties than we expected in the erection of the

printing-house and school-house, and in providing dwellings for the Brethren, but hope yet to complete these before the heavier rains, which have already commenced, shall fully set in. The fittings for the King's stone school are, I believe, just being finished, and in the course of next week I expect Mr. Toy will remove thither with his pupils.

"We are very much discouraged about our Memorial Churches, by the unfavourable state of things in England at the present time for raising money for remote and extra objects; but the hearts of all are at the Lord's disposal.

"I have not been able to find time to photograph any more of the sites of the martyrs' sufferings, or portraits of their survivors, but hope to do so."

"December 16th, 1862.

"I have little to add to the contents of my last letter, except to report the continued extension of the gospel, and the steady increase of the number of those who come forward monthly and weekly to take upon themselves the name of Christ, having given satisfactory, and, in some instances, deeply affecting evidence of having received the truth in the love of it. Thirty were received into the Church at one of our places of worship last Sunday, and nineteen on the previous Sunday; and these were all deemed suitable to be welcomed to Christian fellowship. Our young Brethren, who are beginning to see more than the surface of the Christianity of Madagascar (and even its external aspect is improving every day), are loud and constant in the expression of their admiration and wonder at the great work which the Lord is carrying forward among His people. The Christians in the capital are originating and applying new organizations of usefulness, and the gospel is spreading rapidly and effectively, in moral and elevating influences, among the villages far and near. We are overwhelmed with the claims upon our attention and efforts, and would urge most forcibly the sending out, if possible, of two additional preachers next good season. We are still busy with the printing establishment, which we hope will be ready by the end of the year. Mr. Toy commenced his labours with the young nobles and others, in the King's stone school-house, on Tuesday last, with twenty pupils. Mr. Stagg's school-house, we hope, will be ready soon. There has been, as might be expected, some opposition on the part of the adherents to the former superstitions of the country; but it has been feeble and futile, and has only tended to the furtherance of the gospel.

"The King is certainly earnest and sincere in affording unrestricted liberty to his people to become Christians, if they wish to do so, and also in encouraging those who declare their belief in the Bible, to induce others to follow their example; and this, next to the free circulation of the Word of God, the influence of religious ordinances, and the work of God's Spirit in the hearts of many, is the blessing most full of promise that the nation now enjoys. As an instance of the King's conduct in these matters, I may state that, a short time since, a chief unfavourable to Christianity published in the market of Itasy—the village on the margin of the extensive lake of the same name, the most beautiful lake in Imerina—a kabar, or message in the King's name, that there was to be no more praying or preaching. The heathen exulted; the Christians were alarmed, but sent a messenger with a letter to the King and to their friends. The King sent orders the same day to have the chief sent up to the capital for trial, for the unauthorized use he had made of the King's name, and the messenger returned loaded with the Scriptures and other



Christian books, which he exposed to public view through all the villages on his way to Itasy."

" Believe me,

" Very faithfully yours,

" REV. DR. TIDMAN."

(Signed) " WM. ELLIS.

It was reported two months since, through the medium of the French papers, that RA HANIRAKA, the chief secretary of RADAMA, was dead, and that he had been succeeded by M. LABORDE, Jun., the son of the French Consul.

The fact of the minister's decease is confirmed by Mr. Ellis, but the appointment of M. Laborde is entirely fictitious, the eldest son and nephew of the deceased having been appointed to the office. Of these young men Mr. E. gives the following gratifying report, and we may trust that they will conduct the duties of their office in a manner honourable to themselves and beneficial to their king and country.

" On the 17th of the present month, Rahaniraka, one of the Malagasy youths educated by the late Dr. Clunie, died, after being confined to his house about a week. He never spoke after being seized with the illness of which he died. His family are most of them sincere Christians. His son, whom the King has appointed, in connection with his cousin, to succeed his father as his Foreign Secretary, is an extremely amiable and well-disposed young man, of twenty-one, and the present of books intended by the Directors for the father, will be to the son the most appropriate and valuable gift which he could receive. I hope and pray that he may become a sincere follower of Christ."

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## INDIA.

### BANGALORE.

#### EFFORTS TO PROMOTE THE MENTAL AND MORAL IMPROVEMENT OF THE SUPERIOR CLASSES OF HINDOO WOMEN.

THE secluded habits of females throughout India, especially those of the higher classes, present, as our readers must be well aware, an insuperable hindrance to the direct labours of Christian missionaries. They can be approached solely through the medium of their own sex, and the intelligent, discreet, and zealous missionary's wife is the most effective instrument that can be employed in their behalf. Even with these qualifications, it is very difficult for the female missionary to reach their ear, and still more difficult to obtain their attention. The Hindoo woman is naturally timid in the extreme, and not only very feeble in intellect, arising from long-continued neglect, but also indolent, and wanting every kind of stimulus for the acquisition of knowledge. But, hard as the task of instruction always is, it has been cheerfully attempted, and successfully carried out, by our Christian countrywomen in different parts of

India. Hitherto we have heard of visits to the *Zenana*, chiefly in CALCUTTA, in connection with the labours of the lamented MRS. MULLENS; and the good work she began is still carried forward in that city by her associates and children, who had the benefit of her example. But we are happy to know also, that in the *South* the same spirit animates the wives of some of our Brethren. Among these, MRS. SEWELL, of BANGALORE, though often amidst much personal weakness, prosecutes these labours of love with diligence and perseverance; and we are gratified with the opportunity of introducing our readers to these scenes of Christian usefulness, in selecting extracts from her journal, which are given below. From these it will be seen that the mothers of Hindoo families and the mistresses of households are but children of a larger growth, and need to be treated with great forbearance and patience, as well as affection; but these will never fail. We trust that we shall shortly have a large increase of such labourers, and we shall confidently anticipate a rich reward.

“Bangalore, 21st November, 1862.

“DEAR BROTHER,—I have the pleasure to enclose a few extracts from Mrs. Sewell’s *Journal of Zenana work*. For many years past she has occasionally visited a few respectable native families, chiefly in connection with the girls attending the day-schools. Not until last year, however, was she able to induce any of them to begin schools in their own houses for the women and girls of their families. Even now, there are but few who will do this, though there is hope that the number will soon increase. Much has been written on the subject of female education among the educated portion of the community, and the fruit is now beginning to appear. It is a most important opening for any Christian woman acquainted with the language, and animated by a prudent and loving zeal for the social and spiritual elevation of the women of India. It is but little, however, that one person can do, and we look around for helpers, but at present none qualified for the duty appear. In the girl’s day-schools a Christian lady and her daughter are rendering kind assistance. Mrs. Sewell has recently opened another day-school for girls in the Pettah, and one for Tamil girls in a village between the Pettah and the cantonment, which is conducted by native Christian women. Our generous friend Lieutenant Fitz-Gibbon has recently purchased one of the native houses used as a school for girls, in the Pettah, at a cost of £38. This is the third time he has liberally aided us in the purchase or erection of buildings for school purposes. He is also a liberal monthly subscriber to the girls’ schools.

“Lydia, the excellent Christian widow, who has been, since the death of her husband, in 1847, a most valuable native helper in the Santhapooram Mission, on the occasion of the departure of Mr. and Mrs. Lewis for England, expressed her desire to return to Bangalore. She was one of the first pupils of the first Canarese day-school, established by Mrs. Sewell in 1840, and was converted and baptized in 1842. She was led to join the Santhapooram Mission during Mrs. Sewell’s first visit to England, in consequence of her late husband’s connection with Mr. Lewis while at Coimbatore and Madras. She is now rendering Mrs. Sewell valuable assistance in the schools, and in the instruction of native Christian families. Her only daughter, a truly Christian young woman, has been happily married to one of

our theological students since she arrived at this station; and her only son, an interesting and hopeful lad, is studying in the Anglo-vernacular Institution, being already well advanced in his studies for his age.

"The enclosed extracts will speak for themselves. They are fitted to bring the peculiar difficulties and encouragements of this department of Christian effort before the minds of our friends at home more fully than any elaborate dissertation could do, and cannot fail, we believe, to excite prayerful interest. We could not give the names of parties in full, as, if published, they might find their way back to those concerned, which would be almost certain to increase the difficulty of access to them in future, if it did not entirely close the door of usefulness now opened in this direction. Hence, initial or other distinguishing letters have been substituted for names.

"Every part of our work is encouraging, though no remarkable or extensive movement of a spiritual kind is yet visible. Much prayer has been offered for the out-pouring of the Spirit in connection with every part of God's work, at our weekly Union Prayer-meeting, and we look and wait in faith and hope for the promised blessing, the signs of which already appear. Believing prayer and patient persevering labour must ultimately be rewarded, though to our shortsightedness there may appear to be long delay.

"With our united kind regards to all the Directors and yourself,

"I remain, dear Brother,

"Faithfully yours,

"REV. DR. TIDMAN."

"JAMES SEWELL.

EXTRACTS FROM MRS. SEWELL'S JOURNAL OF ZENANA VISITATION AND INSTRUCTION.

THE VISITATION OF THE ZENANAS: ITS DIFFICULTIES AND TRIALS.

"No. I.—Sept. 5th, 1862.—Visited K. S.'s family to-day. They sent a message last night to say that it was long since I had been to see them, and I therefore took the first leisure day to visit them. I was shown into a large room up-stairs, the drawing-room of the house, and a chair was brought for my use. The lady of the house appeared very promptly, and two or three more followed. Some others peeped through the windows and open doors. After I had repeated my desire to see them all, they ventured in. There were eleven women and about six or eight children of different ages. K. S.'s brother-in-law and a nephew persisted in remaining in the room. They all sat on the carpet, and after a little chat I showed them some pieces of fancy work, which they much admired, and which I offered to teach them. Two were willing to learn; needles, wool, and thimbles were soon supplied, and a lesson was given. The excitement and insubordination of the children was embarrassing, and I ventured to propose that one of the ladies should take them into another room and amuse them, leaving us free, and that the next time we met she should remain and another take that duty. But the self-willed little ones would not be exiled, unless each had his or her own mother, which would have removed half my audience; so that, on their promising to be quiet, we did our best. One of the ladies quickly learned the stitch, and was not a little pleased with the acquirement; indeed, the heads of two others were completely filled with this new work. K. S.'s wife complained of her sight having failed so much that she thought such work would be impossible to her. Another lady made the same complaint: yet

their ages were only thirty and thirty-two. I was asked if I could prescribe medicine for their sight. A third lady of the party had wholly lost the sight of one eye, from what appeared to me to be cataract. I told them I thought she might be successfully treated if she would see a European doctor. They said, 'How could that possibly be done? and she is a widow; who will care to trouble themselves for her?' I then offered to take her myself in a close carriage, but did not press it, lest they should think me officious and intrusive. I shall, however, bear her in mind.

"I showed them some photographs of our Bangalore celebrities, and then proposed reading. Our first subject was London; but they could take in very little. I find their Canarese is limited, as they always speak Hindustani to each other.\* Once they were conversing so earnestly, that I expressed regret that I did not understand Hindustani so as to join them, when they said, we were just discussing the question as to what would become of the house if we were to sit and occupy ourselves with work of this kind. This gave me a fine opportunity of explaining my views on this subject. Giving to domestic duties their full importance, and advocating the most scrupulous attention to household affairs, children and servants, I yet contended that, by early rising, method, and diligence, two or three hours a day might be secured for mental improvement and fancy work. One of the gentlemen (in Hindustani) evidently objected to their women doing this, and the lady of the house, his sister, pleaded for it, and cited Saraswatti as a proof that it must be both proper and honourable. I told them that if they supposed that European women considered themselves justified in spending their time over books, &c. to the neglect of their tables, wardrobes, children, and servants, they were most mistaken, and that I believed no nation in the world had so much home comfort as Englishmen. To this, one lady said, 'What can you have to do in the house? you do not cook, and you have ayahs for your children.' I smiled and said, 'I will just tell you, my friend,' and then ran over the ordinary daily claims. They soon looked aghast, and confessed that we too had household cares, and, though very different, not lighter than their own.

"We then resumed reading, this time the parable of the Prodigal Son, which they could not fail to understand, and I left, promising another visit ere long. At the bottom of the stairs the brother threw open a door, and showed me a large display of gaudy and tinselled idols, with Ganesha in the centre, and the image of a dancing-girl on either side. I walked up and made some inquiries about the figures, and then spoke to them of the absurdity of worshipping such a being as Ganesha. They were mortified and irritated, and would only reply, 'It is true for us, and whether true or false, we must worship it.'

#### THE DAY OF SMALL THINGS.

"No. II.—Sept. 9th, 1862.—Called by invitation on V. K. and family. Mr. Sewell and Mrs. Rice were with me. We left Mr. S. with the gentlemen, and went into the ladies' apartments. Chairs were brought, all the ladies came round, and we had a pleasant chat. Respecting one of these ladies, I had heard long before that she was able to read. She resides at Toomkoor, and is here on a visit to her mother, the head lady of this family. I was delighted to have this opportunity of making her acquaintance, and, finding she was to leave the next day, proposed, if

\* This is a Rajpoot family, originally from the north.

agreeable to them, to call again at one o'clock and have a long talk. This was cheerfully acceded to.

"At one o'clock took a variety of pretty things to show them, all women's handiwork. I discovered that another of the ladies could read a little Telugu, and that two of them could work a very little. To these I gave thimbles and a few needles, and some patterns of work. I then talked to them about female education and succeeded in making some impression upon most of them. They were more than half inclined, if I would teach them in their own house, but this I could not promise. A Zenana school is very near, and I urged their coming to that. One of these women is very fair and beautiful. Her husband has another wife. With the Toomkoor lady I conversed on many subjects of general interest, and at last came to the subject of subjects. None of them said much in reply, but the elderly lady's face touched me. I feel sure she has seen much sorrow, and that she was better prepared to listen to Christ's work for us than the others. We had incessant interruptions from two big boys of the family, who were constantly rushing into the room, and behaving very rudely.

A NATIVE CHRISTIAN FAMILY.

"No. III.—Sept. 10th, 1862.—Visited Tool Singh's family this morning, and was much pleased. They are a *Christian* family, and some of them are members of the Church. T. S. and his brother hold good situations under Government. There is enough of English furniture to show that their ideas are raised and their habits improved, and not so much as to make one fear they are living beyond their means. The whole was clean and comfortable. After looking over every part of the house and premises, I settled down in the room adjoining the cook-room, and, the ladies being all seated on chairs, we talked of family matters. Their widowed aunt I had not had an opportunity of speaking freely with before, as she speaks Tamil only; but now, Lydia being interpreter, we got to understand and feel interested in each other. She lost her husband six years ago, her parents are both dead, and she has only one child, a boy of eleven. She is a heathen, and knows almost nothing of Christianity. Grief evidently weighs heavy upon her heart. I spoke to her of the love of God, manifested in His giving His only and beloved Son to die to save us, and of Christ's compassion and love towards her. I then heard Mrs. Tool Singh read a chapter in English, and Jeeva Ratna, the young bride of Tool Singh's brother, one in Tamil. Through Lydia I asked the latter a few questions about the history of Christ, which she answered very fairly. They were all pleased with the proposal made for Lydia to come two days a week to teach them. The days and the hour were settled, and a promise given by the gentlemen that a conveyance should be sent to take her forward and back, the distance being too great for her to walk in the middle of the day.

"The difficulties about language are a sad trial of patience. One of these ladies speaks no language used in this part of India, and can only communicate with those who know English. Two others speak Tamil only, and one Canarese and Tamil. The first-mentioned and two of the others desire to learn Canarese, while the widow and three other ladies will study Tamil only.

CRUDE NOTIONS ENTERTAINED BY THE WOMEN REGARDING CHRISTIANITY.

"No. IV.—Sept. 12th, 1862.—Visited N.'s Zenana School. The pupils were behind time, so I gave N. herself a lesson in arithmetic. Soon, one after another, they

dropped in, to the number of four. The new pupil has learnt the whole alphabet, and begun to join the letters into words in a single fortnight. She is not very young, having been married fourteen years. As three of them were widows, I read them a few passages from the Bible concerning widows—the first few showing God's displeasure at injustice and oppression practised upon them, and His threatenings against it; then a few on His kindness to them; His commands with respect to them; His instructions to them, with the promises attached; and the conduct of God's people in the early Church towards them. This was contrasted with the harshness and contempt they receive from their own people. As I read Jeremiah xlix., and 11th verse, the tear stood in R.'s eye; but, trying to repress her feeling, she said sceptically, 'Has God a mouth? and have you heard him say these words?' Her manner indicated, if so, then one might believe. I replied, 'God has no mouth; He is a spirit, and you know we cannot see a spirit with our bodily eyes, nor can these ears hear His voice; and so He inspired holy men to write words of truth, of warning, and of promise, and to make known to us something of His own nature. You will say it is easy to say this, but how are we to know that this is true? I will tell you, my friend. No one has ever found a word of this revelation untrue. I have believed it myself many years, and my faith is strengthened in it every day. I have found all its promises true; and King David, of whom you have heard, and who lived nearly 3000 years ago, testified that none who trusted in the Lord in his day were ever ashamed.' R. interrupted me. 'You speak of God's great love and mercy; but where are your children? You are a righteous person. Was it a kind thing of Him to let only one of your children live?' I said, 'My good woman, our Creator and Preserver has a perfect right to dispose of us and ours as seems best to Him; and what is more, being perfectly wise and infinitely loving, He always does what is wisest and kindest. Think now, where are my children? In His presence, where there is no evil or suffering. Is it not better for them that they should be there than here? And with respect to myself, I can show you that it may be better for me also. You know when we have all that we wish we are often proud, and forget God.' The elderly widow said, 'True, remember (addressing R.) when your husband and child were living, and you had everything to make you happy, you were so proud, indolent, and perverse, and very different to what you are now.' 'Yes,' I added, 'you would not hear me then.' Poor R. did not try to deny this. 'Well,' I then went on to say, 'if the loss of my children made me remember my sins, and turn to God in more humble penitence, seeking His forgiveness and mercy, and if I found mercy and rejoiced as one of Christ's redeemed ones, and an heir of the never-ending bliss of heaven, should I be esteemed a gainer or a loser? Suppose my children had all lived, and that I had enjoyed all the happiness in their society and affection that a parent could wish, how long could this have been enjoyed by me? Perhaps twenty or thirty years, at most not more than fifty. But the higher spiritual blessedness of heaven will continue throughout the countless ages of eternity.' I tried by a simile or two to make them realize the shortness of time and the duration of eternity. They were evidently impressed; the colour came and went in N.'s expressive and downcast face. Enough had been said for this time; other subjects had to be discussed, during which an increased trust was manifest, and a sort of clinging to me. Oh that they would only transfer this to One who could be a friend indeed!

“ N.’s mother spoke of her with tears of fondness, if not of thankfulness, as a treasure—her only treasure, and traced, in oriental manner, her goodness and cleverness to my teaching.

“ While this was going on in one little room, there were women in another who would not venture near me. Two were strongly tempted by a stereoscope which I showed, but fear of the taunts of *their* world prevailed over their curiosity. There is one aged widow in that house who has not shown me her face for two years. She often partly opens the door of her room to have a glimpse as I pass, and if I notice it the door is instantly shut. I send her messages of kindness, but receive none in return. I hope my visits occasion thought, and perhaps bring to her recollection some of the Christian truth, of which she heard much before. That woman knows far more than is needful for her soul’s salvation, if the Spirit of God work with it.

“ No. V.—Sept. 19th, 1862.—At N.’s Zenana School to day. Recalled to mind the texts read last week. S. having been absent on that occasion, I told her about them, and found the other ladies had spoken of them to her. Read two for her special benefit; one of them spoke of destitute widows, and she said, ‘That’s for me.’ The Scripture portion for to-day was John iv. to the 43rd verse. As we noticed the Saviour’s forgetfulness of His own fatigue, and His condescension in teaching this poor and erring woman, R. looked softened. They were all attentive, she particularly so, and when the reading ended, she left for awhile, as I fancied, to recover the control of her emotions. Blessed Saviour, speak to her soul!

#### CASTE OBSTACLES AND FEMALE PREJUDICE.

“ No. VI.—Oct. 6th, 1862.—Only two pupils at N.’s to-day, the others being detained in their rooms by ceremonial observances. On trying to reason against these with S., she said, ‘True, ours is a bad caste.’ D.’s progress is very gratifying, and I have no fear now of her forgetting what she has learnt. Read the news of the month in the ‘Canarese Magazine’ for October, and some selected passages of Scripture. D. expressed a wish to see different kinds of needle-work, and I invited her to come to my house. She said she should like it, but did not know whether it could be managed. When passing through the house to leave, I encountered H. This woman appears latterly scarcely able to be civil to me. I said to her, ‘You have not joined the class yet—you will some day.’ She replied, ‘It’s very well for those who have nothing else to do.’ To this I said, ‘I see you are busy, but a woman of your ability could do all this and learn to read also. Your friend D. has done very well to-day, and is making excellent progress, and you know you could do as well as she, if you were disposed.’ Her features relaxed a little, and we made our salaams.

#### THE FORCE OF HUMAN SYMPATHY.

No. VII.—Oct. 7th, 1862.—“N. and D. came to our house to-day. Leaving N. with Lydia, I took D. into my little room, and told her this was my private room where I read God’s book and sought Him in prayer. She said, ‘Your house is altogether delightful.’ ‘Yes,’ I said, ‘God has given me every good thing;’ and then I particularized my temporal mercies, and especially dwelt upon my greater spiritual ones, viz:—the blessedness of sin being forgiven, of reconciliation to God, and of a happy futurity in prospect. She listened with interest, and I said, ‘God is ready to impart all this to you also. He is showing you much mercy. He gave

you the desire to learn to read, and sent me to teach you; and He will teach you to know Himself, and will save you if you will give your mind to these things.' She brightened and said, 'This alone has induced me to learn to read, that I may learn about God, and meditate on these things. You know we Hindoo women have no use for reading, but my desire is strong to know about God.' I inquired if she prayed to God. 'O yes!' she said. 'How do you pray?' 'Just as you have told me. Are you not always telling us?' 'Let me read you a prayer,' I said. She assented to many parts as it was read, and I pressed all being presented in Christ's name, and for His sake.

"I then spoke to her of her heart trial, the unkindness and neglect of her husband, who has married another wife; and advised her to be patient, humble, faithful and loving to him, whatever his conduct to her might be; to seek strength from God to act thus; to tell Him all her sorrow, and to believe that He will cause all this to do her good. She said, 'I should never have learnt these things, if you had not come to our house. I shall never forget you. I visited you here many years ago.' I was surprised, and said, 'Indeed, I thought I had never seen you until lately.' O yes,' she replied; I came with N., R., and others. I did not like these ways then, and did not come about anything of the sort. I shall never forget you.' I pressed her hand in mine, and told her that she would not again be forgotten by me."

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## POLYNESIA.

### RAROTONGA.

THIS island, the chief of the HERVEY GROUP, is familiar to the friends of our Society as one of the scenes of the early zeal and enterprise of the lamented WILLIAMS. Though degraded and vicious in the extreme at the time of his first visit, under the power of the Gospel it long since became the abode of peace and righteousness. All the people of the island are avowedly Christians, and the five Churches include in their fellowship at least *one third* of the adult population. Many native teachers from this island, after having received an extended course of suitable training, have been instrumental in introducing the Gospel to the benighted groups of WESTERN POLYNESIA, where they have distinguished themselves by zeal and ability in the work of the Lord. The Rev. E. R. W. KRAUSE, the resident missionary at RAROTONGA, gives the following gratifying report of the state of the Mission for the preceding year:

"Rarotonga, October 30, 1862.

"REV. AND DEAR SIR,—By the 'John Williams' you will have received my various communications and accounts for 1862. You will have seen that I have succeeded to a considerable extent in diminishing the expenses of this Mission, without in the slightest degree impairing its standing. We have now sent twelve new Native Teachers, principally to the west, from whence we still receive very pressing demands for help.



MAY MEETINGS, 1862.

“ My last communications will have informed you of our very cheering May Meetings; the amount realized being more than ever before, except once, viz., 550 dollars. This result could not have been attained, except with very great exertions on the part of our dear people, for the only former source of wealth—the whaling fleet—has so entirely failed, that only one ship has touched this year in Arorangi, and none in any other part of the island. It would have been impossible for the Native Christians to reach this sum, but for the good coffee crop.

LIBERALITY OF THE CHRISTIANS.

“ This contribution is, however, only a part of what our people have given. About 146 articles of clothing have been sent to Mare, at the urgent request of Mr. Creagh. More than 60 boxes and parcels were sent for our many Native Teachers in heathen lands, and about 20 casks and boxes for Messrs. Buzacott and Pitman. Captain Williams told me that he hardly knew where to stow all the goods from Rarotonga. I cannot but say our people are very kind. I thought my people in Tahaa very kind; I thought the Boraborans exceeded the Tahaans, but certainly Rarotonga surpasses both.

BEGIN IN TIME.

“ When our last May Meeting was finished, some of our friends rose and called out, ‘ Now let us shut up this May (alluding to our having continued to receive contributions last year as late as July), because we want to commence at once collecting for next May; it would be hard to fall behind this year’s collection, therefore let us commence at once.’ In consequence of this zeal I have already received about 160 dollars for May, 1863, and thus far our gracious Lord has prospered us abundantly.

INSTITUTION.

“ In the Institution we have had to mourn the death of two of our most promising students, one of them a principal chief of Ngatangiia; both of them had a triumphant entrance into eternity. At present we have nineteen students under instruction, seventeen of whom are married. There are now about fifteen applicants, some of whom, however, are indifferent. On the whole, their progress in knowledge and manual skill is highly satisfactory.

FINISHING OF RAROTONGA CODE OF LAWS.

“ This is indeed a great cause for gratitude; they have cost many a year’s deliberation, and were at last given to me for revision at the last meeting of our chiefs. After I had finished, a meeting of all our chiefs was called, every law was read and deliberated upon, and, after some alterations had again been made, approved and signed by all the chiefs. They were then printed, and are now in the hands of the people. As there is at present a great disposition on the part of strangers, both in New Zealand and California, to settle in Rarotonga, the value of a printed code of laws can hardly be over-estimated. Besides these laws I have also composed and printed a new Geography of 132 pages octavo, an edition of 1000 copies of which are now in hand for binding; but our printing paper is exhausted, as the supply was very small.

PLANS TO AVERT POVERTY FROM THE PEOPLE.

“ Seeing that with the entire failing of the only source of wealth—the whaling

fleet—our people would be plunged into almost absolute poverty, I have tried all my ingenuity to persuade them to extend their coffee plantations, and since the cotton famine in England we have seriously considered whether we could not help a little. We have now received a cotton gin from Auckland, to be paid for in produce, and I have again done all I could, by precept and example, to get our people to plant cotton, and several acres are under cultivation.

“A small trade in fruit, principally oranges and pineapples has sprung up with Auckland, which supplies our people with some cloth (for nothing else the traders pay).

“Hoping that we soon shall have a Brother to share in our responsibility,

“I am, Rev. and Dear Sir,

“Yours faithfully,

“REV. DR. TIDMAN.”

“E. R. W. KRAUSE.

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### ISLAND OF MANIKI.

WE have in successive Numbers of the Magazine informed our readers that, in this island, the Gospel, introduced by Native Teachers from Rarotonga, has been largely accompanied by the Divine blessing, and that the whole population of Maniki and the neighbouring island have turned from dumb idols to serve the living and true God. The interesting narrative forwarded by the REV. HENRY GEE of Samoa, which we give below, relates the marvellous preservation of seven natives of MANIKI, who were driven many hundred miles by the violence of a storm, across the pathless ocean, and, after the last spark of hope had expired, a part of their number were, by the merciful providence of God, rescued from destruction and made instruments of Divine Providence in leading the kind-hearted people, on whose island they were cast, to a knowledge of that God and Saviour of whom they had scarcely heard.

“Apia, September, 16th, 1862.

“REV. AND DEAR SIR,—I received the following interesting though sad account, a few days since, from two natives of *Maniki*, who had been brought from Fotuna in a vessel belonging to a merchant of this place. The names of my informants are Eleleine, a deacon, and Falaikaiosi, a Church-member. These two men, with seven others, left Maniki on the 20th of April, 1861, with the intention of visiting Lakaga, a neighbouring island. They were in an open boat, with no awning or deck to protect them from the sun and rain, and they had on board nothing to eat, with the exception of cocoa-nuts; they also unfortunately omitted to take in any fresh water. After they left Maniki, they soon sighted Lakaga; but, owing to the strong gale that was blowing, they could not make that island, and notwithstanding all their exertions, were at last driven away from it entirely. They were then carried on day after day for six long weeks, but no sight of land gladdened their eyes, and during this period they had nothing but cocoa-nuts to eat, and, with the exception of a few drops of rain they succeeded in catching in their open mouths, they had nothing but the juice of these nuts to drink. At the end of this time they found that there were, only six cocoa-nuts] left, and! the majority of the crew

were so feeble that only two of their number could bale the boat. They then decided among themselves that these six cocoa-nuts should be left entirely for the use of these two men, as they knew that their only hope of deliverance rested in their being able to keep the boat from filling. Two more weeks then passed away, and still no land appeared. During this time the majority of them had not tasted a morsel of food, and what was worse, the two balers had finished the last cocoa-nut, and death appeared inevitable to all, when to their great joy, in the afternoon of that day, they saw an island—it was *Nukurairai* (Mitchell's Group), distant about 1400 miles in a direct line from Maniki; so that during the eight weeks they were upon the water, they probably travelled fifteen or sixteen hundred miles.

“The same day on which they sighted the island, one of their number, Filipa, died in the boat from hunger and exposure, and the same night their boat struck upon a rock and was capsized, when three of their friends were drowned, but the rest reached the shore in safety. One of their number who was able to crawl made his way to the nearest house, and told the natives, as well as he was able, what had befallen him and his companions. The kind people then went at once to the seashore, where the other poor creatures were lying, took them up in their arms as though they were so many infants (so much had hunger and exposure weakened them) and carried them to their homes. During the whole of this disastrous voyage my informant told me that they had prayer and praise daily, both morning and evening, and even when only two or three of their number were able to sit up it was not omitted. Two weeks after they landed, they lost another of their companions by death.

“It is pleasing to learn that some time ago the captain of a whaler called at this island and went ashore for a time. He then prevailed upon the natives to burn their idols, and pray to the Almighty. Would that all captains were such as this one appears to have been. I tried to obtain his name, but it was not known. It is known in heaven. A coloured man is now staying there, and he has taught the people to keep the Sabbath as a day of rest, and also to form a code of laws. After the natives from Maniki had been two months at *Nukurairai*, a lad went to one of them one day while he was reading his Testament, and the reader tried to make the boy understand the use of books, and soon taught him to repeat three letters of the alphabet. The boy, proud of his new acquirement, went away delighted, and soon afterwards two men went to the teacher and wished him to teach them to read. As soon as these commenced a great many others followed their example; and so intense was their desire to learn that *Eleteine* had to take his New Testament and divide it out to them leaf by leaf, giving one leaf to each person. He then formed four classes daily, in order that as many as possible might have the opportunity of learning to read, and even then the natives would scarcely allow him any rest night or day, so that he could hardly find time to eat. Many of the natives soon learnt the alphabet, and some of them could read a little in the New Testament. *Eleteine* was then requested to become their teacher, but he said it was no use his staying with them without books, but he would go and try to obtain books and then come back to live with them. He and his companions left these kind natives after they had been with them five months, and went in a vessel to *Fotuna*, where they stayed nine months, until a vessel from this place called there, and they obtained a passage in it to *Samoa*. After they had gone on board, the captain had to call at *Nukurairai*, and when the people knew that *Eleteine* was

on board, they went to him and said, 'Don't go away; stay with us and be our teacher;' but he answered them, 'I must go to Samoa to get books, and then, if the missionaries are willing, I will come back again to you and be your teacher.' The people promised that if he would do so they would make oil to pay for his passage. There are about 250 persons at Nukurairai, and probably 1000 on the group. Such, dear Sir, is the report, equally surprising and merciful, given to me, and I doubt not it will interest all who rejoice in the work of our Divine Master.

"Mrs. G. unites with me in kindest regards to all the Directors of the London Missionary Society, and also to you; and

"I remain, Rev. Sir,

"Yours truly,

"HENRY GEE.

"REV. A. TIDMAN, D.D."

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### ORDINATION OF MISSIONARIES FOR SAMOA.

#### EDINBURGH.

The United Presbyterian Presbytery of Edinburgh met on the evening of Tuesday the 23rd December ult., in Nicolson Street United Presbyterian Church (Rev. Dr. Johnston's) for the purpose of ordaining MR. JOHN M. MILLS as a Missionary to Samoa, in connection with our Society. The opening services were conducted by the Rev. G. D. Cullen, after which the Rev. Mr. Morton, of St. James's Church, Edinburgh, preached from Isaiah lii. 10: the Rev. Dr. Johnston asked the usual questions, and offered the Ordination Prayer, and the Rev. Dr. Turner described the field of labour. The services concluded about half-past nine, and were felt by all to be of a very impressive nature.

#### LEEDS.

On Thursday, February 5th, Mr. SAMUEL J. WHITMEE was ordained to the work of a Christian Missionary, in connection with the London Missionary Society. The service was held in East Parade Chapel, Leeds, and was very numerously attended. The Rev. Dr. Turner gave a very clear and interesting account of the Samoan Islands, the destined field of Mr. Whitmee's labours. The other portions of the service were conducted by the pastors of the Congregational Churches in Leeds. The Rev. W. Thomas commenced with prayer and reading of the Scriptures. The Rev. W. Hudswell asked the usual questions, to which Mr. Whitmee read full and satisfactory replies; and the Rev. George W. Conder offered the prayer of Ordination. The charge to the young Missionary was delivered by the Rev. Eustace R. Conder, under whose tuition Mr. Whitmee has pursued his studies. The Rev. J. H. Morgan concluded the service.

#### READING.

On the evening of Wednesday, February 11th, a service of a deeply interesting character was held at Trinity Chapel, Queen's-road, Reading, for the purpose of ordaining Mr. JOSEPH KING as a Missionary to the Samoan Islands, South Seas. There was a crowded congregation; the pastor, the Rev. J. F. Stevenson, B.A., presided, and among other ministers present were the Rev. Dr. Turner, one of the Society's Missionaries; Rev. J. Jukes, President of the Bedford Mission College; Rev. J. Rowland, of Henley; Revs. J. Aldis; W. Legg; D. Mossop; and R. Bulmer, of Reading, &c. The opening prayer was offered by the Rev. J. Aldis, and after a hymn had been sung, the Rev. Dr. Turner, ascended the

pulpit, and described, in a concise manner, the field of labour that has been assigned to Mr. King. The Rev. J. Rowland then put the customary questions to the youthful missionary, whose replies were listened to with great attention, and regarded as highly satisfactory. The Ordination Prayer was offered by the Rev. W. Legg, and another hymn having been sung, the Rev. J. Jukes proceeded to deliver the charge, selecting for his text the 58th verse of 15th chapter of St. Paul's First Epistle to the Corinthians—"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord." At the close of the charge, an appropriate hymn was sung, and the Rev. R. Bulmer having closed the service with prayer, the large congregation separated.

MILLSEAT.

On Tuesday, the 3rd February, Mr. ALEXANDER IRVINE, of the London Missionary Society's College, Bedford, having been appointed to labour in the Island of *Uea*, Loyalty Group, South Seas, was publicly ordained to the work of a Christian Missionary in the Congregational Chapel, Millseat, Aberdeenshire.

The Rev. Mr. Johnston, of New Pitsligo Congregational Church, conducted the introductory services. The Rev. Mr. Murker, of Banff, preached a most eloquent and appropriate sermon from Isaiah vi. 1-8. The Rev. Mr. Robbie, of Fraserburgh Congregational Church, asked the usual questions, which were most satisfactorily answered by Mr. Irvine; after which he offered the Ordination Prayer. The Rev. Mr. Saunders, of Millseat, gave the charge, founded on Philip. iv. 9. The Rev. Mr. Murker concluded with prayer.

After a few minutes' interval, a deeply interesting *soirée* was held. Mr. Saunders presided, and appropriate addresses were delivered by several neighbouring ministers, and also by the young missionary. Both services were crowded by an attentive and deeply-interested people. Much Christian counsel and encouragement were given to Mr. Irvine, and the beneficial effects of these meetings will doubtless be felt in the neighbourhood for many days to come.



DEPARTURE OF MISSIONARIES FOR THE SOUTH SEAS.

The Rev. Messrs. J. M. Mills, Samuel J. Whitmee, Joseph King, and Alexander Irvine, appointed to Samoa, with their respective wives, accompanied by the Rev. George Turner, LL.D., and Mrs. T., returning to the same field of labour, embarked at Gravesend, per "Wellesley," March 6th.

ARRIVALS ABROAD.

Rev. G. O. and Mrs. Newport at Madras, *en route* for Travancore, December 24th. Dr. and Mrs. Henderson, at Shanghae, 5th September.



**ANNIVERSARY SERVICES IN MAY, 1863.**

THE Directors are gratified in announcing to the Friends and Members of the Society that they have made the following arrangements for the ensuing Anniversary :—

MONDAY EVENING, MAY 11th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. JOHN STOUGHTON.

*To commence at Seven o'clock.*

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TUESDAY, MAY 12th.

EVENING.—FETTER LANE WELSH CHAPEL.

Rev. W. C. WILLIAMS, of Groeswen, to preach in the Welsh Language.

*Service to commence at Seven o'clock.*

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WEDNESDAY, MAY 13th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. JAMES SPENCE, D.D.

*Service to commence at half-past Ten o'clock.*

EVENING.—TABERNACLE.

SERMON by the Rev. THOMAS JONES, of Bedford Chapel.

*To commence at Seven o'clock.*

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THURSDAY, MAY 14th.

MORNING.—ANNUAL MEETING—EXETER HALL.

*Chair to be taken at Ten o'clock, by*

The Right Hon. THE EARL OF ABERDEEN.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

*Chair to be taken at Six o'clock.*

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FRIDAY EVENING, MAY 15th.

THE LORD'S SUPPER will be administered in different Metropolitan Places of Worship.

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LORD'S DAY, MAY 17th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

CONTRIBUTIONS TOWARDS THE ERECTION OF MEMORIAL CHURCHES  
IN MADAGASCAR.

Amount already acknowledged . . . . .	6734	0	0
Wm. Sommerville, Esq., Bristol . . . . .	100	0	0
Union Chapel, Islington, Collection and Donations, per Rev. H. Allon . . . . .	100	0	0
Geneva Missionary Society . . . . .	50	5	0
Mrs. Byles, Ipswich . . . . .	50	0	0
Miss Goodchild, Ipswich . . . . .	50	0	0
R. Topp, Esq. Farnworth . . . . .	50	0	0
T. Brightwen, Esq., Norwich . . . . .	25	0	0
T. Mallinson, Esq., Huddersfield . . . . .	25	0	0
Rev. Charles Kemble, M. A., Bath . . . . .	25	0	0
Halstead, per Rev. S. S. England . . . . .	22	5	0
Hugh Colley, Esq., Chester . . . . .	20	0	0
Mrs. Sedman, Headingley . . . . .	20	0	0
Right Hon. the Earl of Radnor . . . . .	15	0	0
Liverpool Crescent Chapel—Collected by the Ladies . . . . .	12	1	6
G. Williams, Esq., . . . . .	10	10	0
Mrs. Batten . . . . .	10	0	0
G. Buck, Esq., Ipswich . . . . .	10	0	0
Mrs. N. Griffin, Hastings . . . . .	10	0	0
Rev. E. T. Prust, Northampton . . . . .	10	0	0
A. B. Spalding, Esq. . . . .	10	0	0
T. Windeatt, Esq., Tavistock . . . . .	10	0	0
Miss Windeatt, Tavistock . . . . .	10	0	0
Miss Struthers . . . . .	5	5	0
Mrs. J. B. Allbrook, Clapton . . . . .	5	0	0
Mr. Balsher . . . . .	5	0	0
V. Beldam, Esq., Royston . . . . .	5	0	0
J. Craven, Esq., Birkenhead . . . . .	5	0	0
S. C. Grimes, Esq., Newport . . . . .	5	0	0
Mr. E. Harris . . . . .	5	0	0
J. Henderson, Esq., Dundee . . . . .	5	0	0
J. H. of W. . . . .	5	0	0
Mr. J. Johnston . . . . .	5	0	0
Langholm United Presbyterian Church Collection . . . . .	5	0	0
Rev. J. Medway, Royston . . . . .	5	0	0
Miss Rich, Margate . . . . .	5	0	0
Miss Weaver, Shrewsbury . . . . .	5	0	0
J. Wicks, Esq., Colchester . . . . .	5	0	0
A Friend . . . . .	5	0	0
A Friend to Missions . . . . .	5	0	0
A Friend, the Rev. C. Duff, Stebbing . . . . .	5	0	0
A Friend at Liverpool, per J. Baxter, Esq. . . . .	5	0	0
York Road Chapel, the Rev. R. Robinson—			
Joshua Field, Esq. . . . .	50	0	0
W. Trotman, Esq. . . . .	20	0	0
Collection . . . . .	26	9	9
Sums under £5 . . . . .	100	0	0



NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

Continued from last Month.

LONDON AND ITS VICINITY.		Greenhithe . . . . .		2 10 0		Otley . . . . .		1 0 2	
Greenwich : Maize Hill . . . . .	3 0 0	Harleston . . . . .	1 0 6	Peterborough . . . . .	2 10 0				
Greville Place . . . . .	0 10 0	Ho Idesdon . . . . .	3 3 6	Plaistow . . . . .	1 11 8				
Haverstock Hill . . . . .	8 13 0	Hundon . . . . .	0 15 0	Portsea : Landport . . . . .	3 6 0				
New Cross : Brockley Lane . . . . .	4 15 0	Ipswich : Nicholas St. . . . .	4 10 0	Prahran, Australia . . . . .	7 0 0				
Stepney . . . . .	6 0 1	Kingswood : Mr. Griffiths . . . . .	0 10 0	Reading : Broad St. . . . .	6 0 0				
Trinity Chapel, Brixton . . . . .	7 16 7	Kirby Moorside . . . . .	1 2 0	Seaton and Beer . . . . .	0 12 0				
COUNTRY AND ABROAD.		Leeds : Belgrave Chapel . . . . . <th colspan="2">5 0 0 <th colspan="2">Selby . . . . . <th colspan="2">0 15 0 </th></th></th>		5 0 0 <th colspan="2">Selby . . . . . <th colspan="2">0 15 0 </th></th>		Selby . . . . . <th colspan="2">0 15 0 </th>		0 15 0	
Ashton-under-Lync: Albion Chapel . . . . .	10 0 0	East Parade Chapel . . . . .	20 0 0	Southwold . . . . .	1 2 0				
Axminster . . . . .	0 10 0	Salem Chapel . . . . .	2 0 0	Sp lsbey . . . . .	0 10 0				
Bamford . . . . .	2 2 0	Leicester : Harvey Lane . . . . .	2 0 0	Stalybridge . . . . .	3 12 0				
Birmingham : United Com- munion . . . . .	6 5 3	Loughborough . . . . .	1 1 0	Stocksbridge, (Yorks.) . . . . .	1 9 0				
Blackburn . . . . .	0 16 0	Liverpool: Newington Chapel . . . . .	4 17 5	Stroud: Old Chapel . . . . .	2 0 0				
Bury : Northgate Street . . . . .	1 1 0	Maldon . . . . .	13 18 1	Stubbins . . . . .	1 1 0				
Bushey . . . . .	0 19 1	Manchester : New Windsor . . . . .	2 0 0	Sudbury . . . . .	4 12 0				
Cannock . . . . .	0 10 3	Maplestead . . . . .	0 12 0	Thaxted . . . . .	1 1 0				
Carlisle: Lowther Street . . . . .	1 0 2	Margate : Zion Chapel . . . . .	2 17 6	Thirsk . . . . .	1 0 0				
Clare . . . . .	1 1 0	Congregational Chapel . . . . .	2 0 0	Wakefield: Zion Chapel . . . . .	4 0 0				
Clevedon . . . . .	2 0 0	Meare . . . . .	0 4 8	Walsall : Bradford Street . . . . .	5 0 0				
Clitheroe . . . . .	1 0 0	Middlesborough . . . . .	1 0 0	Wattisfield . . . . .	3 0 0				
Congleton . . . . .	1 12 6	Milborne Port . . . . .	2 0 0	Wildsen . . . . .	0 15 0				
Delph . . . . .	0 13 7	Newcastle : St. James . . . . .	10 10 0	Wimborne . . . . .	2 0 0				
Dedham . . . . .	1 2 6	Newport, Essex . . . . .	2 0 0	Wisbeach . . . . .	3 1 9				
Dorking . . . . .	3 2 0	North Shields . . . . .	3 4 1	Wolverhampton: Snow Hill . . . . .	3 13 10				
Durham . . . . .	3 9 0	Nottingham : Castle Gate . . . . .	10 0 0	Woodham Ferris . . . . .	0 10 6				
Fordingbridge . . . . .	1 1 0	Friar Lane . . . . .	2 15 0	Total, including previous ac- knowledgments . . . . .	1903 15 5				
		Ombersley . . . . .	0 5 0						

MISSIONARY CONTRIBUTIONS.

From 18th February, to 17th March, 1863, inclusive.

W. Curling, Esq. . . . .	30 0 0	Albany Chapel, Regent's Park.	For Memorial Churches.	Paddington Chapel.	Rev. H. B. Ingram.
Do. for Madagascar . . . . .	20 0 0	Sunday School, for Rev. G. Shrewsbury, Berhampore . . . . .	Mrs. Stephenson . . . . .	J. D. Betts, Esq., Treasurer.	E. J. Physick, Esq., Sec.
J. W. C. . . . .	25 0 0	5 0 0	Miss Franco . . . . .	From February 12, 1863, to March 12, 1863.	Subscriptions & Donations.
Anonymous . . . . .	5 0 0	Christ Church, Hackney.	15s.	Miss Morriss . . . . .	0 5 0
A Friend to Missions . . . . .	5 0 0	Rev. A. L. Mitchell.	Holloway Auxiliary.	Miss Ferguson . . . . .	0 5 0
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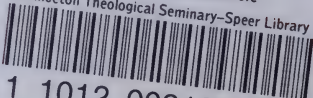
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